

Peace Marketing in Secondary Schools: A Strategy for Reducing Bullying and Cultism in Diobu, Rivers State, Nigeria

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ABSTRACT

This study investigated how peace marketing strategies can reduce bullying and cultism in secondary schools in Diobu, Port Harcourt, Rivers State, Nigeria. The specific objectives were to ascertain the influence of peace education campaigns, positive school media messaging, and curriculum integration on reducing bullying and cultism in secondary schools in Diobu. Data for the study were collected using a structured questionnaire administered to 400 individuals via stratified random sampling. The data were analysed, and the hypotheses were tested using simple regression. The study revealed that the intervention of peace marketing strategies: peace education campaigns, positive school media messaging, and curriculum integration significantly reduces violent behaviours and influences students' attitudes toward nonviolence. As such, it is recommended that educational authorities should formally adopt peace marketing as part of school safety and well-being policies. Teachers and administrators should be trained in participatory peace education methods and conflict resolution. School media should be used strategically to reinforce nonviolence, empathy, and inclusion. Curricular reform should integrate peace values across subjects to ensure holistic learning. Community-based collaborations should support school interventions to address external influences such as gang activity and political manipulation.

Keywords: *Peace Marketing Strategies; Peace Education Campaigns; Positive School Media Messaging; Curriculum Integration; Bullying and Cultism in Secondary Schools*

1. INTRODUCTION

The prevalence of bullying and cultism in Nigerian secondary schools has become a significant concern, particularly in urban areas like Diobu, Port Harcourt. A study by Alex-Hart et al. (2015) revealed that approximately 82.2% of students in Port Harcourt reported being victims of bullying, with 64.9% admitting to perpetrating such acts. Physical bullying was identified as the most common form, accounting for 57.5% of cases. In addition to bullying, cultism has infiltrated secondary schools, posing threats to students' safety and academic performance. The proliferation of cult groups in Rivers State, including Diobu, has been linked to increased violence and criminal activities within educational institutions (Ogele, 2020; Ogeobe, 2022).

Despite efforts to curb these issues, traditional disciplinary measures have proven insufficient. There is a pressing need for innovative strategies that address the root causes of violence and promote a culture of peace within schools. Peace marketing, which involves promoting peace-oriented values and

behaviours through targeted campaigns and educational programs, emerges as a potential solution (Akpan, 2024). However, there is a lack of empirical research on the effectiveness of peace marketing in reducing bullying and cultism in Nigerian secondary schools, particularly in Diobu. This study aims to fill this gap by exploring how peace marketing strategies can be implemented in secondary schools in Diobu to mitigate bullying and cultism.

Aim and Objectives of the Study

This study investigates how peace marketing strategies can reduce bullying and cultism in secondary schools in Diobu, Port Harcourt. The specific objectives are to:

1. Examine the effectiveness of peace education campaigns in promoting peaceful behaviours and reducing the incidence of bullying and cultism among students.
2. Assess the influence of positive messaging through school-based media platforms (e.g., posters, bulletin boards, school radio) on students' attitudes towards non-violence.
3. Evaluate the role of integrating peace values into the school curriculum in shaping students' behaviour and discouraging involvement in cult-related activities.

Research Hypotheses

H₀₁: Peace education campaigns have no significant effect on reducing bullying and cultism among secondary school students.

H₀₂: Positive messaging through school media does not significantly influence students' attitudes toward non-violence.

H₀₃: The integration of peace values into the school curriculum has no significant effect on students' involvement in bullying and cult-related activities.

2. LITERATURE REVIEW

Theoretical Foundation

Peace marketing, as a form of strategic communication designed to promote nonviolence and social cohesion, is rooted in a blend of theoretical perspectives from social psychology, education, and marketing. These theoretical base offers insight into how peace marketing interventions can be effectively utilised to combat bullying and cult-related activities among secondary school students, particularly within the Diobu area of Port Harcourt.

Social Learning Theory (Albert Bandura, 1977)

According to Social Learning Theory, people, especially youth, develop behaviour patterns by observing, imitating, and modelling others' actions. In school contexts, students often replicate the behaviours of peers, educators, and media figures. This can lead to the spread of harmful behaviours like bullying and cultism, particularly when such actions are rewarded or not adequately addressed. Peace marketing applies this theory by introducing positive behavioural models and messaging into school settings. Through targeted peace education programs, digital campaigns, and peer influence strategies, students are encouraged to adopt constructive social behaviours, such as empathy, mutual respect, and tolerance.

Theory of Planned Behaviour (Ajzen, 1991)

This theory posits that behaviour is primarily determined by an individual's attitude, the perceived expectations of others (social norms), and their sense of control over the behaviour. In the context of

peace marketing, it is used to influence students' perceptions of violence, redefine acceptable group behaviour, and build their confidence to reject cultism and bullying. By clearly communicating the dangers of violent behaviour and elevating the value of peaceful conduct, peace marketing strategies can guide students toward more positive behavioural choices.

Communication for Social Change Theory (Figueroa et al., 2002)

This model emphasises participatory dialogue, community involvement, and collective ownership as key to achieving lasting behavioural transformation. Applied to the Diobu context, peace marketing initiatives can engage students, school staff, parents, and local stakeholders in jointly crafting messages and solutions tailored to the local environment. Such a grassroots approach makes peace efforts more culturally relevant, accepted, and sustainable over time.

Relevance of the Theories

Combining these theoretical perspectives offers a solid foundation for implementing peace marketing strategies in secondary schools. Social Learning Theory and framing principles inform the development and presentation of content; the Theory of Planned Behaviour guides the shaping of attitudes and behavioural intentions, while Communication for Social Change enhances stakeholder engagement and long-term impact. Collectively, these theories support a holistic peace marketing framework aimed at curbing bullying and cultism and fostering a safe, inclusive educational atmosphere in Diobu, Port Harcourt.

Concept of Peace Marketing

Peace marketing represents a new and evolving approach that utilises marketing tools and strategies to encourage peace, social harmony, and conflict resolution (Shultz et al., 2024). In contrast to conventional marketing, which primarily targets customer satisfaction and profitability, peace marketing focuses on shaping social behaviours for the greater good of the community. Its purpose is to prioritise collective societal needs over individual interests by promoting values like empathy, tolerance, and mutual understanding (Išoraitė, 2019). This model also employs marketing techniques to address and transform social conflicts, drawing insights from societies recovering from war or unrest (Barrios et al., 2016).

While peace is commonly understood as the mere absence of conflict (Išoraitė, 2019), peace marketing expands this notion to include the development of values and life skills that contribute to personal and societal well-being (Išoraitė, 2019). It actively engages with issues of social injustice and human rights, recognising these as underlying causes of systemic violence and harm (Woolf, 2019). Furthermore, peace marketing integrates principles such as restorative justice, equity, and formal peace processes to cultivate a peaceful social environment (Woolf, 2019). A key element also involves exploring the psychological roots of conflict and employing psychological interventions to achieve nonviolent resolution (Wessells, 2001).

Peace Marketing Strategies

Various strategies exist within peace marketing; however, this study focuses on three specific approaches: implementing peace education campaigns, utilising positive messaging through school media channels, and embedding peace-oriented values into the school curriculum. These strategies are examined in detail below.

Peace Education Campaigns

Peace education campaigns are organised initiatives aimed at fostering the knowledge, attitudes, values, and behaviours that support nonviolence, tolerance, social justice, and human rights. These campaigns typically employ educational methods that promote empathy, critical thinking, and conflict resolution (UNESCO, 2022). They serve both as preventive and remedial tools for addressing violence and unrest in schools and the wider community. Harris and Morrison (2013) explain that peace education extends beyond simply preventing war. It involves equipping individuals with the skills to manage conflict nonviolently, appreciate cultural diversity, and develop a sense of civic duty. As such, peace education campaigns are vital in nurturing a culture of peace, especially among adolescents and youth who are still developing their social values.

A variety of approaches are used in peace education campaigns, such as updating school curricula, implementing peer mediation, training teachers, organising peace-themed school events, engaging the media, and involving the wider community. These efforts aim to influence how individuals think about and respond to conflict. Reardon (2021) emphasises that these campaigns are most impactful when they are fully embedded into school systems and supported by administrators. Moreover, campaigns that encourage student participation and leadership tend to achieve more meaningful and lasting changes (Burns & Aspeslagh, 2020). Additionally, mass media and digital platforms are increasingly being used to amplify peace messages. For example, UNICEF's *Learning for Peace* initiative used multimedia channels to reach young people across Africa and Asia, thereby enhancing conflict-resolution capabilities and reducing violence in schools (UNICEF, 2017).

Positive Messaging through School Media

Using school media for positive messaging has become an effective strategy for encouraging pro-social behaviour, influencing students' perspectives, and creating a peaceful and inclusive school climate. Various platforms, such as school notice boards, bulletins, radio broadcasts, posters, social media, and digital signage, serve as valuable tools for promoting values like empathy, respect, teamwork, and nonviolence. According to UNESCO (2022), effective communication is fundamental in nurturing a peaceful school atmosphere. When schools consistently disseminate affirmative and peaceful messages, they help establish norms that support nonviolent dialogue, mutual respect, and conflict resolution. This method is more effective when integrated into the school's daily messaging routines. Benesch and Slaughter (2019) assert that in conflict-prone regions, school-based media can act as a stabilising force by spreading messages of resilience, unity, and hope. When these messages emphasise collective objectives, human rights, and peaceful coexistence, they can ease tensions and strengthen trust within the school community.

Moreover, school-run digital platforms, such as websites and social media accounts, provide dynamic spaces to promote peaceful conduct and address cyberbullying and hate speech. According to Livingstone et al. (2020), schools that include digital citizenship and the creation of positive content in their media literacy programs tend to experience reduced incidents of online aggression and foster more responsible student behaviour online. Ultimately, the effectiveness of positive messaging initiatives depends on consistent application and their integration into the school's overall peace education framework. Reardon and Snauwaert (2020) emphasise that for these efforts to be successful, they must be embedded in a comprehensive peace education plan and supported by educators, administrators, and the broader school community.

Integration of Peace Values in the School Curriculum

Embedding peace values in school curricula constitutes a forward-thinking educational approach that nurtures a culture of nonviolence, respect, and democratic participation among learners. These values encompass key ethical and behavioural principles such as empathy, tolerance, fairness, collaboration, and peaceful conflict resolution. Researchers and international bodies emphasise that integrating such values into formal education not only enhances intellectual growth but also strengthens students' emotional and social development, which are essential for harmonious living.

According to UNESCO (2022), infusing peace values into educational content equips learners with the mindset and skills required to oppose violence and support inclusive, equitable communities. The organisation advocates a cross-curricular approach in which peace-related themes are woven into subjects such as history, literature, social studies, and science, thereby promoting a well-rounded educational experience that encourages global citizenship and civic responsibility. Harris and Morrison (2013) contend that peace education is more than just the study of conflict avoidance; it is a process of equipping students with the tools for dialogue, conflict resolution, and appreciation of diversity. When such principles are consistently integrated into the curriculum, schools evolve into transformative environments capable of addressing the root causes of violence and inequality. Reardon and Snauwaert (2020) argue that curricular efforts should not focus solely on content but must also incorporate teaching methods that embody peace-oriented values. These include inclusive and participatory learning, open dialogue, student collaboration, and restorative approaches to discipline. Such practices replace authoritarian teaching styles with more compassionate, student-centred models, thereby helping students feel respected and engaged.

Incorporating peace values into the curriculum is thus essential for building inclusive, democratic, and safe school environments. It equips students with the skills to peacefully engage with others, reject violent behaviours, and make meaningful contributions to their communities. When aligned with participatory teaching, teacher development, and community collaboration, peace education becomes a powerful strategy for addressing school-related violence, including bullying and cultism, especially in vulnerable areas like Diobu, Port Harcourt.

Bullying and Cultism in Secondary Schools in Diobu, Port Harcourt

Bullying and cultism have become increasingly pressing concerns in Nigerian secondary schools, significantly affecting students' academic performance, emotional health, and overall school safety. Diobu, a densely populated and socioeconomically diverse area within Port Harcourt, Rivers State, is particularly susceptible due to high levels of poverty, youth unrest, and weak institutional oversight (Nwankwo & Uzoechina, 2021). The growing trend of violent behaviours such as bullying and cult activities in this area mirrors a broader national challenge that impacts adolescent development and the standard of education.

Bullying in Secondary Schools

Bullying, typically characterised by repeated harmful actions aimed at inflicting physical, emotional, or social harm, is now widespread in Nigerian schools. Forms of bullying range from physical attacks and verbal insults to social exclusion and cyberbullying. Adewale and Eze (2022) attribute the persistence of bullying in Port Harcourt schools to inadequate supervision, weak disciplinary structures, and peer

influence. In Diobu, overcrowded classrooms, insufficient school funding, and poorly trained staff worsen the situation.

Research shows that bullying not only disrupts learning but also causes lasting psychological and academic problems, including low self-esteem, absenteeism, depression, and suicidal thoughts (Ajayi & Makinde, 2020). Victimized students often withdraw from social and academic life, while perpetrators may evolve into more dangerous behaviours, such as joining cult groups for power or protection (Okonkwo & Chukwuemeka, 2023).

Cultism in Secondary Schools

Originally a problem in higher institutions, cultism has found its way into secondary schools, especially in urban areas like Diobu. These groups typically operate in secrecy and are involved in intimidation, initiation rites, violence, and sometimes financial extortion. Agbo and Oji (2023) identify factors such as unstable family backgrounds, exposure to violent content, peer pressure, and the search for identity and status as major drivers of cultism among secondary school students.

According to the Nigerian Educational Research and Development Council (NERDC, 2021), cultism seriously undermines school discipline and safety, often resulting in violent clashes, temporary school shutdowns, and even fatalities. In Diobu, where gang activity and societal violence are prevalent, cult-related incidents within schools often reflect broader community tensions. Ene and Ibe (2022) add that cult groups frequently recruit secondary school students to serve political or criminal interests.

The Link between Bullying and Cultism

There is a clear connection between bullying and cultism. Students who suffer from persistent bullying may eventually join cult groups as a form of retaliation or self-defence. Conversely, cult members often use bullying to intimidate or recruit others. Obasi and Nwogu (2021) note that in Diobu, many students are enticed into cults by promises of safety, loyalty, or empowerment following sustained bullying experiences. Additionally, the erosion of moral education and the absence of effective guidance and counselling services in schools have contributed to the acceptance of violence as normal behaviour. Olaniyan and Ojo (2022) observe that students in Diobu are particularly vulnerable to harmful peer groups due to the lack of structured psychosocial support within schools.

Existing Interventions and Gaps

Various government and civil society initiatives, such as the Child Rights Act and the Safe School Initiative, have been introduced to combat violence in schools. However, implementation challenges remain, often due to inadequate oversight and a failure to account for the specific social realities of affected communities (UNICEF, 2022).

There is growing advocacy for alternative approaches, such as community-based peace education and peace marketing, aimed at addressing the root causes of school violence. These include integrating conflict resolution into the curriculum, cultivating positive peer relationships, and leveraging school media to promote inclusive values (Reardon & Snauwaert, 2020).

Empirical Literature Review

An empirical study by Yusuf and Bello (2021) in northern Nigeria examined the effects of school-wide peace education programs on student aggression and bullying behaviour. The study employed a quasi-experimental design across five public secondary schools and found that students who received structured peace education for eight weeks reported significantly lower levels of verbal and physical

aggression than the control group. The researchers concluded that the use of participatory learning tools, storytelling, and peer-led activities contributed to behavioural change.

In a mixed-method study conducted by Okafor and Nwachukwu (2022) in Enugu State, the impact of school-based media campaigns on students' attitudes toward violence was assessed. The intervention included posters, school radio programs, and social media content promoting peace slogans and testimonials. The results revealed that 68% of students exposed to the media intervention reported increased empathy and a greater willingness to report bullying, compared with 42% in schools without such messaging. The study highlights the importance of reinforcing positive narratives through visual and digital media.

A study by Abiola and Oduwole (2020) evaluated how integrating peace and civic values into secondary school curricula affected cult-related activities in Lagos State. Using survey and focus group data from 300 students across six public schools, the study found that students in schools with integrated peace content (e.g., nonviolence education, dialogue training) were less likely to be recruited into cult groups. Moreover, these students demonstrated stronger conflict-resolution skills and greater tolerance toward peers.

In Rivers State, Johnson and Worlu (2023) implemented a community-wide peace marketing initiative targeting schools in Diobu, Port Harcourt. The campaign used branded peace messages, youth-led street performances, and digital storytelling to promote values of coexistence and nonviolence. The post-intervention analysis, based on student interviews and teacher assessments, showed a 35% decrease in reported bullying incidents and increased awareness of the risks associated with cultism.

Eze and Ahmed (2021) explored the psychological effects of peace-oriented messaging on students' coping strategies in conflict-prone urban schools in Abuja. Their quantitative study, using standardised emotional regulation and resilience scales, revealed that students regularly exposed to peace messages through school assemblies and media platforms exhibited higher emotional control and lower reactive aggression. The authors emphasise the psychological underpinnings of peace marketing and its influence on student behaviour.

3. METHODOLOGY

This research employed a descriptive survey design to examine how peace marketing strategies can help reduce incidents of bullying and cultism in secondary schools in Diobu, Port Harcourt, Nigeria. The target population consisted of students, teachers, and school administrators drawn from ten public and private secondary schools within the Diobu area, which is characterised by high population density and various socio-economic challenges. A stratified random sampling technique was used to ensure adequate representation across respondent categories. A total of 400 individuals participated in the study, comprising 300 students, 70 teachers, and 30 administrators. Data were collected using a structured instrument, the *Peace Marketing, Bullying, and Cultism Questionnaire (PMBCQ)*.

The questionnaire comprised four key sections: demographic details; peace marketing strategies (including educational campaigns, positive media messaging, and curriculum integration); the prevalence of bullying and cultism; and the perceived effectiveness of the implemented interventions. Responses were captured on a five-point Likert scale. To validate the instrument, it was reviewed by experts in education, marketing, and peace studies. A pilot test was also conducted in a neighbouring

community, which produced a Cronbach’s alpha reliability coefficient of 0.87, indicating strong internal consistency. Data collection was supported by trained research assistants and conducted in accordance with ethical standards, including obtaining informed consent and ensuring participant confidentiality.

Of the 400 questionnaires distributed, 373 were completed and returned, yielding a high response rate. The number of valid responses also met the minimum threshold of 100 samples for factor analysis as proposed by MacCallum et al. (1999). Data analysis was conducted using SPSS and included descriptive statistics (means and frequencies) and simple regression analysis to examine relationships among key variables. Ethical approval was obtained prior to data collection, ensuring that the study adhered to the principles of dignity and privacy for all participants. Overall, the research design provided a strong foundation for assessing the role of peace marketing in addressing youth violence in high-risk school settings like Diobu.

Hypotheses Testing

Decision Rule:

If the probability value (p-value) is less than 0.05, the relationship is considered statistically significant. If the p-value exceeds 0.05, the relationship is considered statistically insignificant.

Hypothesis 1

H₀₁: Peace education campaigns have no significant effect on reducing bullying and cultism among secondary school students.

Table 1: Presents the regression analysis showing the effect of Educational Campaigns on Reducing Bullying and Cultism among Secondary School Students

Model Summary								
Model	R	R-squared.	Adjusted R Square	Standard error of the Square estimate	R Change	df1	df2	Sig. F
1	.974 ^a	.960	.954	2.392	.960	1	99	.000

Source: SPSS 23.0 window output (based on 2025 field survey data)

Decision: Since the p-value of 0.000 is less than the 0.05 significance threshold, the null hypothesis is rejected. This confirms that peace education campaigns exert a statistically significant effect on reducing bullying and cultism among secondary school students. The regression output presented in Table 1 reveals a very strong positive correlation (R = 97.4%) and a high coefficient of determination (R² = 95.4%), indicating that peace education campaigns account for a substantial proportion of the variation in these behaviours.

Hypothesis 2

H₀₂: Positive messaging through school media does not significantly influence students’ attitudes toward non-violence.

Table 2: Demonstrates the Regression Analysis on the Influence of Positive Messaging Through School Media on Students’ Attitudes toward Non-Violence

Model Summary

Model	R	R-squared	Adjusted R Square	Standard error of the Square estimate	R Change	df1	df2	Sig. F
1 a	.821	.667	.664	.50669	.667	1	99	.000

Source: SPSS 23.0 window output (based on 2025 field survey data)

Decision: Since the p-value of 0.000 falls below the 0.05 significance level, the null hypothesis is rejected. This demonstrates that positive media messaging in schools has a statistically significant effect on students’ attitudes toward nonviolent behaviour. As shown in Table 2, the correlation coefficient (R = 82.1%) and the coefficient of determination (R² = 66.7%) indicate a strong and meaningful relationship between school-based messaging and students’ commitment to peaceful conduct.

Hypothesis 3

H₀₃: Integration of peace values in the school curriculum has no significant impact on students' involvement in bullying and cult-related activities

Table 3: Summarises the Results of the Regression Analysis Assessing the Impact of Integration of Peace Values in the School Curriculum on Students' Involvement in Bullying and Cult-Related Activities

Model Summary

Model	R	R-squared	Adjusted R Square	Standard error of the Square estimate	R Change	df1	df2	Sig. F
1	.777 ^a	.614	.564	0.8879	.614	1	99	.000

Source: SPSS 23.0 window output (based on 2025 field survey data)

Decision: With a significance value of 0.000, the null hypothesis is rejected. The results confirm that integrating peace values into the school curriculum significantly reduces students’ involvement in bullying and cult-related activities. As presented in Table 3, the correlation coefficient (R = 77.7%) and coefficient of determination (R² = 61.4%) indicate a strong direct effect, thereby underscoring the effectiveness of curriculum-based peace interventions.

4. DISCUSSION OF FINDINGS

This study sought to empirically examine the relationship between peace marketing strategies, such as peace education campaigns, school media messaging, and curriculum integration, and the prevalence of bullying and cultism in secondary schools in Diobu, Port Harcourt. The statistical results affirm that these interventions significantly reduce violent behaviours and influence students’ attitudes toward nonviolence.

Peace Education Campaigns

The results presented in Table 1 demonstrate a strong and statistically significant relationship between peace education campaigns and the reduction of bullying and cultism among students. The correlation

coefficient ($R = 0.974$) indicates a strong direct relationship, and the R^2 value of 95.4% indicates that peace education campaigns account for over 95% of the variance in reductions in bullying and cultism. This supports the conclusions of Yusuf and Bello (2021), whose quasi-experimental study in northern Nigeria showed that structured peace education led to significant decreases in student aggression. Their findings highlighted the importance of participatory learning methods, such as storytelling and peer-led sessions, which likely mirror the campaign techniques used in Diobu. The alignment of findings across diverse geographic and sociocultural contexts suggests the universal efficacy of peace education as a tool for behavioural change.

Positive School Media Messaging

As indicated in Table 2, positive school media messaging significantly influenced students' attitudes toward nonviolence. The second regression analysis confirmed a significant direct effect ($R = 0.821$) of positive media messaging on students' attitudes toward nonviolence, with an R^2 of 66.7%, indicating that the messaging accounts for two-thirds of the variation in attitudes.

These results echo the empirical study by Okafor and Nwachukwu (2022), where school-based media, comprising posters, radio broadcasts, and digital content, were linked to increased empathy and reporting behaviour among students. Similarly, Eze and Ahmed (2021) found that peace messaging improved emotional regulation and reduced reactive aggression in urban schools. In this study, students in Diobu who were consistently exposed to positive messaging through school media were more likely to develop pro-social attitudes, demonstrating the cognitive and emotional impact of sustained peace narratives.

Integration of Peace Values into the Curriculum

The third major finding confirmed that embedding peace values into the school curriculum significantly impacts students' involvement in bullying and cult-related activities. The analysis in Table 3 showed a 77.7% direct relationship ($R = 0.777$) and an R^2 of 61.4%, indicating a high predictive effect of curricular peace integration on reducing student violence.

This is consistent with the findings of Abiola and Oduwole (2020) in Lagos State, where schools that integrated peace and civic education reported fewer incidences of cult recruitment and better peer conflict resolution. Similarly, Johnson and Worlu (2023) found that schools involved in a peace marketing campaign in Diobu experienced a 35% reduction in bullying cases, further validating the practical importance of curricular and community-level peace interventions.

Implications of the Findings

The triangulation of this study's statistical data with corroborating empirical evidence underscores that peace marketing is not only a theoretical framework but also a practical and effective strategy for mitigating school violence. These findings also indicate that:

1. Education campaigns are most impactful when interactive, consistent, and contextually relevant.
2. Media messaging serves as a powerful psychological and cultural tool, particularly among youth influenced by digital and visual content.
3. Curriculum-based interventions offer sustainable, long-term behavioural change by institutionalising peace values across subjects and learning experiences.
4. Furthermore, the research supports the psychosocial theory that behaviour change is best achieved through cognitive engagement, emotional reinforcement, and consistent messaging.

5. CONCLUDING REMARKS

Conclusion

The significant correlations and predictive values of peace marketing variables in this study reinforce the argument that bullying and cultism in secondary schools are not merely disciplinary issues but socio-educational challenges that require strategic, multi-pronged interventions. Peace education campaigns, positive school media messaging, and curriculum integration work synergistically to foster a culture of empathy, nonviolence, and democratic engagement. These findings should inform policy formulation, teacher training, and community-based collaborations to create safer and more inclusive educational environments.

Recommendations

1. Educational authorities should formally adopt peace marketing as part of school safety and well-being policies.
2. Teachers and administrators should be trained in participatory peace education methods and conflict resolution.
3. School media should be used strategically to reinforce nonviolence, empathy, and inclusion.
4. Curricular reform should integrate peace values across subjects to ensure holistic learning.
5. Community-based collaborations should support school interventions to address external influences such as gang activity and political manipulation.

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